

PASTORAL LIFE

A PUBLICATION FOR PRIESTS

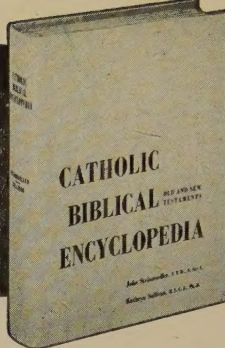


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Mother Kathryn Sullivan, R.S.C.J., Ph.D., co-author, with Msgr. Steinmueller, of *A Companion to the New Testament* and *A Companion to the Old Testament*; Professor of Sacred Scripture and History, Manhattanville College of the Sacred Heart, Purchase, N.Y.

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ST. PAUL PUBLICATIONS

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St. Bernard's Church, Cohoes, Raises \$200,000 Minimum Goal In Drive

More Funds Expected To Swell Total

The fund campaign for the restoration of St. Bernard's Church, Cohoes, has gone over its minimum goal of \$200,000, it was revealed at the first report meeting of the drive organization last night.

After tabulating the division totals, M. James Conboy, general chairman, announced that \$212,644 had been pledged in the one-day solicitation Sunday.

Mr. Conboy expressed confidence that additional funds will be forthcoming this week. "Many people still have not been seen," he stated; "and I am sure that their spirit will match that shown by our parishioners who have already pledged so generously."

Announcement that the project went over its goal was enthusiastically greeted by the men present at the meeting which was held in Keveny Memorial Academy. Members of the campaign organization will assemble again tomorrow at 8 p.m. for further returns.

Restoration of the century-old church will cost approximately \$300,000 and it is expected to start late this summer.

The campaign is under the direction of Lawson Associates, fund counsel, of Rockville Center.

What's Behind The Headlines?

LAWSON ASSOCIATES!

This newspaper story tells of the initial results of the campaign for St. Bernard's Church in Cohoes, New York. We sought \$200,000, and the total after only one day of solicitation was \$212,644. The campaign concluded with more than \$224,000 subscribed.

But this news story cannot explain the intensive planning which fashioned this success for the Church. It cannot begin to tell of the inspirational leadership of the Very Reverend Monsignor T. Gerald Mulqueen, pastor of St. Bernard's, or of the work of the lay leadership—or the spirit of challenge with which the Lawson Associates Director engaged in this campaign.

Nor can this story outline the additional benefits which came to St. Bernard's parish, as they have to the more than 3,400 Churches in which it has been our privilege to labor. These benefits include a closer relationship not only between the Pastor and his men, but among all members of the laity; a new spirit of pride, a joy of accomplishment which results from working together.

These are some of the reasons for Lawson Associates leadership in fund raising for the Church.

They are SOME of the reasons it will pay you to consult Lawson Associates regarding your funds need.

LAWSON

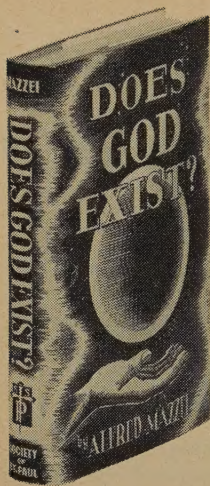


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FUND RAISING COUNSEL

ROCKVILLE CENTRE, N. Y.

DOES GOD EXIST?



BY PROF.
ALFREDO MAZZEI

The throbbing problem and reality of God as the first cause of all beings, the Beginning and the End of all things is here considered, investigated and resolved by Prof. Mazzei in a most convincing way, through the traditional methods and the most recent ethnological, astrological, historical and apologetical documents.

Following the theories of Darwin and Haeckel, for eighteen years Prof. Mazzei boasted of being an atheist. Finally he settled his philosophical doubts and accepted the Catholic Faith during a visit to Lourdes prompted by the reading of Emile Zola's accounts of the miracles that had occurred there. He left Lourdes a new man—prayer came to his rescue. In order to enhance his gratitude and fidelity to God, Prof. Mazzei wrote *Does God Exist?*

It first appeared in Brazil in the Portuguese language, where it received the most favorable success. Two Italian editions were published in short order.

Does God Exist? is the work of a dedicated layman, probing the problem of God's existence from the scientific point of view. Its simple descriptions of the cosmos, and its vivid and precise argumentative form point to the birth of a new literary figure.

Presently Prof. Mazzei is teaching in Catania, Sicily, at one of the most ancient and glorious Italian Universities. He is the author of three other books and is now writing an autobiographical sketch of his religious journey which will be entitled, *From God to Satan — and from Satan to God*.

Pope Pius XII appointed Prof. Mazzei a Knight of Malta and Knight of the Order of St. Gregory, following the publication of *Does God Exist?* The Vatican's *Osservatore Romano* defined the book, "One of the most important works of its kind in modern times." 300 pp. \$3.50

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The First Parish Society

VERY REV. THOMAS H. HANSBERRY, S.T.L.

RECENTLY, a priest assigned to his first pastorate in the suburbs asked, "If you were in my shoes, what is the first society you would start in the parish?" Without hesitation, I replied "The Confraternity of Christian Doctrine." The reasons for this are many. Here is a young priest sent to a newly established parish. He has bought a small house, found land for the church and started a drive for funds. His Sunday Masses are said in a nearby monastery and catechism classes are held after the 8:30 Mass. The work has been well begun; it now remains to lay solid foundations for its development and future growth.

The parochial schools in the parishes from which his was divided

are bulging at the seams. Many of his children attend them, but 60% of the grade school children are in public schools; of these, about 52% come to weekly instruction. Of the high school boys and girls, 75% are in public school; perhaps a third come to religious instruction.

The pastor is faced with problems common in most parishes. His adults do not have an adult knowledge of their religion, do not teach it to their children at home, do not help non-Catholics to the Faith. Some of them have left the Church or will leave it if not properly aided. Alone, the priest will merely scratch the surface in his convert work because he won't have the contacts, the technique and the assistance to do it effectively.

Msgr. Hansberry is Chancellor of the Diocese of Manchester. Ordained in 1941, he served as assistant pastor in four N. H. parishes, as diocesan director of the CCD, and (for five years) as field representative of the national center of the CCD.

WHAT SAITH THE LAW?

The Council of Trent said that the *first* and *most important* work of the priest is the instruction of

the faithful. Saint Paul had pre-viewed this with the words, "Christ did not send me to baptize, but to *preach* the gospel." Saint Pius X in "Acerbo Nimis" wrote, "In *each* and *every* parish, the society known as the Confraternity of Christian Doctrine is to be canonically established. . . This we *decree* and *command* by virtue of our Apostolic Authority." Then, to make this order even more emphatic, he told the Bishops to "... see to it that these prescriptions of Ours be not neglected or, what amounts to the same thing, that they be not carried out carelessly or superficially."

The New Code of Canon Law repeated this decree in Canon 711, 2. The Sacred Congregation of the Council (in "Provido Sane Consilio") supplemented the command of the Code with the words: "In every parish, besides the Confraternity of the Blessed Sacrament, the Confraternity of Christian Doctrine *as the most important of all others, must be established.*" How much more specific could the Church be?

IN WHICH CLASS ARE YOU?

The continued emphasis of the Church on the Confraternity of Christian Doctrine focuses attention on priests in parish work. There are some who have the CCD actively functioning in their parishes. Others don't have it and do not want it. Why? Some just can't be bothered; others think it just another organization to make more work for them, rather than help; still others don't realize the gravity of the situation in their parishes. Most have been working diligently in the vineyard with old-fashioned tools and out-of-date methods. If instruction is their most important work, isn't it time to modernize?

FOR BEGINNERS

THE SET UP

If you are starting the CCD in your parish, there are certain suggestions which might help. Your "Bible" should be the *Manual of the Parish CCD*. Become familiar

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with it; read it carefully; do not be frightened by its detail.

Select your parish CCD officers carefully. Try to get the best men and women in the parish (with emphasis on the men). The CCD is *of*, as well as *for*, the laity. Use the *Manual* as a discussion club text with your officers. Go through it with them, reading and discussing selected chapters.

The next step is to survey parish conditions with your officers. Find out what is weakest in your religious activity program and work out a plan to strengthen it. You will be surprised at some of the information the officers have and some of the suggestions they make.

Recruit active Confraternity members for the work that needs to be done and assign them intelligently to their roles. Encourage them to use their talents and initiative. Arrange for preparatory courses for these workers. If the diocese doesn't have such courses, run them yourself. Outlines and materials are available for each field of CCD activity. Your diocesan director has samples on hand and can obtain complete sets for you from the National Center.

Arrange for associate members to pray for and help pay for the progress of your program. Aim at their spiritual formation and that of all your CCD members. Show them why they are making sacrifices in this work. Plan occasional days of recollection or retreat on which they can meditate upon the

relationship of this work to their spiritual lives. Give them proper motives.

THE PITFALLS

There are three things to avoid in the preliminary preparations for an active CCD unit. These are:

- 1) *Activity without proper organization.*
(Make certain that your unit is properly established, instructed and trained before undertaking activity).
- 2) *Organization without activity.*
(Don't set up a strictly paper organization. Let your unit do the work for which it is intended).
- 3) *Too much activity in the beginning.*
(Make haste slowly. Take one thing at a time).

THE OBJECTIVES

Try for the best possible officers in your parish CCD unit. Have a close relationship between yourself and your parish board. Attend the monthly meetings. Don't dominate your officers. Let the lay people work things out while you advise them. Don't do everything yourself. Let your active members take the assignments.

FOR OLD HANDS

THE PERIODIC CHECK-UP

If you already have the CCD in

your parish, there are certain things you may do to improve it. Make certain that all members are enrolled in the parish register. Be sure to attend the monthly meetings of your Executive Board. Remember that the work these people are helping you with is the *first* and *most important* in your priestly life. Encourage committee chairmen who are having difficulty. Let them know you are praying for them.

THE TUNE-UP

Arrange for attendance of your Executive Board at regular Deanery Meetings. If possible, try to have your active members (or at least the officers) take part in regional Days of Recollection or Retreats; otherwise, run these on a parish basis. Meditate on the work they are trying to do. Give them an occasional spiritual talk on it. Urge your associate members to pray for the cause.

THE TEST RUN

Drop into the religion classes of your public school children, not to disrupt, but to become better acquainted with the children. Find

out whether your teachers have adequate materials for instruction. Does each have a Manual which outlines every class? Are there blackboards, charts, project materials? Don't hesitate to spend money on these; they are doing *your* most important job.

Refresher courses for your workers may be in order occasionally. New materials are available for Teachers, Fishers, Helpers and Discussion Club Leaders. If there are no regional or district classes, run your own.

THE VERDICT

The Parish CCD works, but it must have the direction of the priest and his cooperation. A good CCD unit guarantees permanence and continuity to the parish instruction program, even if the priest is transferred. The active CCD eliminates hit-or-miss methods of religious instruction through effective use of *trained* lay people, *tested* materials and *effective* methods. The CCD frequently revitalizes a parish because it brings into operation the talent and zeal of the laity who are given a better opportunity to work together with their priests for the cause of Christ.

THE LAY APOSTOLATE

"The laity in our time have an important task to bring Christianity into the market place. Lay people must more and more impregnate their whole environment, all its practices and customs, with Christian truths."

+ Karl J. Alter, D.D., Archbishop of Cincinnati

"Psallite Sapienter"

RT. REV. CHARLES P. BRUEHL, PH.D.

EVERY priest plunged in the exacting round of ministerial work with its frequently unforeseen and totally unexpected demands on time, upsetting the planned order of the day, will look on the obligatory daily recital of the Breviary as a blessed and happy necessity. Necessity as embodied in law and duty makes for a stability and steadiness of performance which the will by itself would be unable to achieve. It relieves of the hazards, the uncertainties, and the anxieties inseparable from free choice. Hedged about by duties and rules life flows on calmly and placidly like a stream wending its way between safe banks through green meadows. If not properly canalized and kept between protective bor-

ders the waters are spilled and wasted. Only fixed norms and rigid duties prevent the dissipation of time and energy, and will be able to resist the plausible rationalizations to which even the best intentions all too readily succumb.

As man is constituted, external works carry with them greater weight than the imponderable values of the inner life. Where there exists rivalry between the two the former are likely to prevail. Thus in the press of administrative business the priest may feel justified in delaying, postponing, or even omitting prayer in favor of some work that makes noisy claims to urgency and insists on priority over everything else. Work of this type looms impressively and deceptively large and its claims are usually allowed without being too closely scrutinized. Time must be gained for tasks that assert themselves so imperiously.

It is not difficult to imagine how prayer will fare under such unfavorable circumstances. Optional,

Monsignor Charles P. Bruehl was ordained 54 years ago. Studied in Overbrook Seminary and at the Louvain University where he acquired the degree of Doctor of Philosophy. Did social work in London and Glasgow. Taught Dogmatic Theology in St. Francis Seminary, Wisconsin, and Philosophy in St. Charles Seminary. Contributed extensively to various periodicals and published writings on many subjects.

freely chosen spiritual exercises and pious practices would have but scant opportunity to maintain themselves in the rush of the manifold activities that have come to be connected with the management of a modern parish. The temptation to catch up with the requirements of the daily routine at the expense of the inner life is, indeed, very great; there exists a real danger that the priest of today under the pressure of labors not directly related to religion becomes extroverted, absorbed in external activity, and immersed in the promotion of pursuits that from the standpoint of spirituality must be considered distractions unless surrounded by effective safeguards. Even apostolic work, if not continually revitalized and reinvigorated by prayer, may become sadly externalized and drain the inner life. Mere external activity, however hectic, and if you will, brilliant, successful at its own level, and spectacular measured by worldly standards, is nevertheless hollow, shallow, and not in any true sense priestly. The priest himself will be the first to feel keenly dissatisfied with such unconsecrated activity. He is thankful for the daily office (*officium*, duty) which assures prayer in his day a safe place that cannot easily be disputed by any other occupation and thus spares him the worries of a choice. Here is a plain duty which cannot be ignored in whatever arrangements are made for the day. A blessed necessity, a sacred and sol-

emn "must" which give firm anchorage to prayer and make sure that spiritual needs are not crowded out but accorded the priority which is theirs.

THE OFFICIUM CLAIMS PRIORITY

The priest is grateful for this blessed necessity which prevents him from being submerged by temporal activity, and compels him to come up for a breath of the spiritual atmosphere which sustains the supernatural life. There are very few occupations from which the priest will not gladly tear himself away to commune with his Breviary and his God, and mostly he will experience this turning to prayer as a happy escape from narrow horizons, that hem in his soul, to a greater freedom which allows his heart to expand (*dilatasti cor meum*). The Office has about it an air of peace, calm serenity and restfulness contrasting strongly with the agitation and excitement associated with worldly doings, and so the recitation of the Breviary has a quieting effect on the mind; it makes the harassed pastor or curate forget the cares and worries, the petty annoyances, the fret and fuss that come in the wake of parish affairs and human contacts. The Breviary affords a welcome breathing spell and gives a much needed lift to mind and heart.

To make sure that the Office is not crowded out and to secure its maximum benefits, its recitation

should be wisely distributed throughout the day so that all main divisions of the day are sanctified. Ordinarily one day in parochial life resembles the other so that a fixed rule for the recitation of the Office can be established and observed. If, however, the customary order is disturbed, the Office must not be left to look out for itself as best it may but in whatever change of schedule adequate time must be found and set aside for the fulfillment of this solemn duty which in the priestly day enjoys a preferential status. Devout saying of the Breviary will hardly ever encroach seriously on other occupations or interfere with reasonable recreation. This can certainly be said of the new streamlined revision which lops off some of the accretions which multiplied in the course of time under the inspiration of pious sentiment. While the purpose of the Office as the Song of the Hours and convenience, suggests that it be suitably spread over the day, too much breaking up is psychologically undesirable and not favored by the Liturgy because frequent interruptions would cause distractions, and overshortened periods of prayer would not be able to engender devout recollection and lack the momentum to impart to the mind a definite spiritual orientation.

Most priests are distressed by the thought that they fail to reap the full benefit of the daily recitation of the Office. This, no doubt, is true

but without encouraging laxity we must humbly admit that it is practically unavoidable for to extract from the Breviary all it offers for the personal sanctification of the priest would require a degree of sustained attention which exceeds ordinary human capacity. In every prolonged prayer or meditation there will be arid spots which are trying and humiliating but, if accepted in the right spirit, will have a most salutary effect. To be humbly patient with distractions and other spiritual shortcomings may be as meritorious as resignedly bearing physical ills.

HOW TO TREASURE THE OFFICE

How, then, can the Office be said that it will redound to the glory of God, which is its prime purpose, and promote the priest's spiritual life?

The Breviary is not the private prayer of the priest but the public and official prayer of the Church which imposes its recitation as a strict duty on the clergy. Through the daily Office prayer becomes continuous in the Church, every hour carries praise to the throne of the Almighty. The priest prays with the Church, the Church prays with the priest, nay more, the Church prays in and through the priest who lends her his voice, his tongue, his lips. Something of transcending value is added, and imperfections are wiped out as the priest's prayer is taken up into this chorus of praise

that rises like clouds of incense to heaven.

When the priest picks up his Breviary, he knows that he has part in a magnificent hymn which cannot be marred by human inadequacy. Though deploring his own failings he rejoices that his feeble efforts will be merged in this great tribute of homage and adoration which the Church and the entire creation lay at the feet of the Creator. *Laus Dei* is the aim of the Office as it is the purpose of creation.

Considerations of this nature, which make the priest conscious that he is the spokesman of the vast irrational universe, serve as a fitting approach to the recitation of the Office and put the mind in a reverent attitude; even if they do not continue to remain in the focus of attention, they will persevere as affective moods and pervade consciousness like a subdued melody only gradually fading away as the vibrations of a chord that has been struck.

The Breviary is a remarkable and venerable prayer. It is closely associated with the ecclesiastical year and keeps the priest in intimate touch with the life of the Church and the Mystical Body of Christ. It is never out of season and always has pertinency to the life that ebbs and flows around us. It reflects all human experiences and tugs at all heart strings; all affects that agitate the human breast here find a voice: sorrow, repentance, hope, confidence, joy. As a truly universal

prayer it is thanksgiving, humble supplication, jubilant praise. In whatever state of mind the priest may be, or whatever affliction, disappointment and trial may have come to him, in the reading of the daily Office his eyes will light on some comforting passage which appears to have been written especially for him.

The wealth of the content is extraordinary but tedium is prevented by its diversity and structural arrangement; hymns, orations, scriptural lessons, exegetical explanations, excerpts from great Patristic sermons, brief dogmatic tracts, selections from Papal encyclicals and short biographies of the Saints alternate rhythmically with each other. The *Proprium Sanctorum* is a Hall of Fame which brings us face to face with the heroes of our Faith. In spite of the uncritical manner in which these stories are told and the improbable episodes by which they are embellished, they have the ring of truth and cannot fail to instruct, inspire, and edify. Myth may be truer than unadorned fact. It ekes out the jejuneness of an uninspired factual account that misses the deeper significance of events. Myths and legends cluster around every life that has been spent on an unselfish level, and boldly picture what bare statistics could not even remotely suggest. Let not supercilious censoriousness spoil the enjoyment of the loving embroideries of a naively devout imagination.

A REVIEW OF THEOLOGY

The Breviary contains a complete Theology, and practically all the Great Fathers and Doctors are represented in its pages. It brings Dogma home to the heart and the affections. It offers Theology as something not to be studied but to be prayed, and in this way endues Sacred Science with a property and breathes into it a life which no Compendium could give.

In the rich setting of the Breviary the psalms sparkle like many-faceted gems emitting not a frosty light but a radiant glow that warms the soul. The psalms are the outcry of the human soul feeling the sinfulness, misery, and nothingness to God who is its salvation. Piercing is this cry but never despairing. The psalms proclaim the ethical government of the world but while they speak of the righteous wrath of the just God in heart-rending accents, they also speak the uplifting language of mercy and forgiveness; they know words as tender, sweet, and comforting as the words of a mother to her child. The God of the Psalms is a God of understanding, sympathy, condescension, compassion, ready forgiveness; a God whose hand heals even when it smites; a God who is always near, whose ear is never deaf to prayer, in whom we can put absolute trust, whose mighty arm affords protection and security.

The psalms constitute the most effective antidote to the fear, anx-

iety, and forlornness of Existentialism. Their anthropomorphism which nowise detracts from the majesty of God only serves to bring into bold relief the personal nature of the Divinity, the basis and center of religion. In fact, these anthropomorphisms, never crude, are so loftily conceived and drawn to such a grandiose scale that they practically cease to be such and become apocalyptic visions.

RESERVOIR OF SPIRITUALITY

The psalms furnish inexhaustible material for meditation; the riches offered are embarrassing and disconcerting. It is hard to understand that a priest would look for a book of meditations when he holds in his hand the psalter which contains spiritual nurture to last for a lifetime without becoming stale and losing its savor. Any one who tries earnestly will be quick to perceive how readily the psalms lend themselves to meditation; many of the verses appear to have been definitely made for devout reflection.

In the daily Office, however, the psalms do not figure as subject for pious contemplation but as oral prayers to be verbally recited. It goes without saying that the verbal recitation which fully satisfies the ecclesiastic precept does not require the attentive consideration of the ideational content demanded by meditation; nothing more is necessary than labial or laryngeal formation of the words. If the words

have been pronounced the obligation is discharged. Moral Theology has reduced the duty to these plain and exact minimum terms in order not to perplex and disturb those inclined to scrupulosity. One might object that if the Office is said in accord with the minimum requirements stated it can have but little value as an act of religion. That is a rather inadequate view of the situation, for who recites the Office does so from a sense of duty and posits an act of obedience which honors the Church and God. So by implication he performs truly an act of Divine worship. Moreover, a priest having an elementary knowledge of Latin and paying due attention to the words can hardly miss getting some insight into the meaning of the text. At least he should be aware of the fact that he is praying.

The preoccupation of this writing, however, is not moral but ascetic; it is not concerned with bare minimum requirements but with ways to make the Daily Office fruitful for the priest's spiritual life. That much for the progress in spiritual perfection is to be gained from the psalms can be inferred from the fact that there is not an ascetical treatise which does not abound in passages drawn from them. A singular aptness, a stirring quality, a striking forcefulness characterize these quotations. Frequently they sum up a whole chapter and vividly recall its entire content. They are seeds imbued with life, sources

of living water. How can we tap this reservoir of spiritual power?

DIGNE ET ATTENTE

The key to these spiritual treasures is attention, devout attention. Attention not merely focussed on the enunciation and articulation of the word but penetrating to the meaning of the terms joined together in verses that express a thought or a sentiment. The mind may fix its attention on a single verse or on the drift of the entire psalm. Some verses stand out like pillars of fire or towering mountain peaks that immediately captivate and forcibly hold the mind's interest.

Of course, the Office is and must remain an oral prayer; it is not to be transformed into a meditation. Nevertheless the thought should register in consciousness, ideas actually suggested by the reading should be aroused in the mind, and sentiments related to the characteristic trend of the psalm recited or chanted should be evoked in the soul. Would such attention not overtax the mind and put an unbearable strain on the nervous system? To apply anything like intense concentration to each successive verse of the psalms while reciting the Office would amount to moral, if not physical, impossibility. In that sense meditation which demands sustained and connected consideration and oral prayer which quickly passes from word to

word are incompatible. Thought cannot keep pace with the rapid succession of words in oral prayer except in a general way by entertaining ideas and sentiments cognate to the purpose and object of the prayer. One reciting even a short prayer such as the Our Father will notice that not all the petitions have distinctly impressed themselves on his consciousness. In a psalm of average length very few verses will be able to elicit a separate conscious response and get an attentive hearing for their message. Attention goes on in waves with high crests and deep depressions. Only with extreme effort can it be kept at a high pitch. Yet a truth will have no influence on spiritual life unless it be known. By the same token many of the beautiful truths in the psalms fail to inspire the mind and to affect the will because they are not properly apprehended. The point, then, is to extract from the psalms recited as much truth as is compatible with human frailty.

USEFUL SUGGESTIONS

For that purpose the following suggestions will prove useful. From time to time the psalms should be made a subject of actual meditation. Meditation dips deeper into the meaning and brings to light more than mere oral recitation, which of necessity glides over the deeper reaches of the text as the dragonfly flits over the surface of

the water indifferent to what lies beneath. The profounder insight gained by meditation will vastly enrich the recitation and the words will come alive with luminous associations of ideas formed by thoughtful reflection. These ideas will flash back into the mind spontaneously and accompany the oral recitation without retarding it. They will act like a bolt of lightning momentarily illuminating a familiar landscape and making its details stand out sharply.

Occasional reading of the psalms in the vernacular is to be recommended since it prepares for a better understanding of the Latin text, for a foreign language never connects word with idea as quickly as the mother tongue used in daily conversation. Inscriptions on monuments of antiquity could not be deciphered until in a general way it was known what they were about. The psalm also will yield the truth more readily if the reader has an inkling of what it intends to convey.

Every psalm has a theme, a leit-motif, a keynote which runs through the whole content and binds the separate verses together in a common meaning. If that clue is firmly grasped and steadfastly kept before the mind, the thought sequence can be, without too much difficulty and too severe a mental strain, followed intelligently and profitably while the Office is being recited. Frequently enough the keynote is clearly sounded in the

first verse which, then, will put the mind in the proper attentive mood to appreciate the following verses which in their turn unfold and elaborate the theme.

Selectiveness is perfectly justified in the spiritual life. Not all have the same spiritual tastes. As time goes on some will develop a decided preference for certain psalms fitting in with their particular mentality and look upon them as special favorites and dear friends. This will have a happy effect, for such favorites will revitalize the flagging attention and extend the renewed interest to other parts also.

Anticipatory attentive alertness will introduce to a more complete apprehension of the doctrinal treasures of the psalms. Any one who does more than skim over the pages will come across verses that arrest attention; for these he naturally will look again when the pertinent psalm returns. It so happens that he who looks for one thing unexpectedly finds other things for which he is not looking. To be attentive is like lighting a candle which disperses its revealing light over an area in which other objects besides the one sought emerge into view. Other verses sharing in the light thrown ahead will come out of eclipse. Such psychological devices can be profitably employed to counteract the instability of attention.

Truly the psalms bear in their depths "full many a gem of purest ray serene," and the daily recitation

of the Office should have some awareness of the hidden treasures and remember that they can be had by applying to the recitation of the Office a little more time and serious attention. In the realm of the spiritual nothing much is accomplished by hurry, and nothing at all by inattention. Not too much must be attempted. The pearl-diver does not expect every time he visits the deep to gather in a pailful of precious gems for he cannot stay under water more than a short while; he feels well repaid for his pains if he gleans one valuable pearl. The span of concentrated attention of which the mind is capable does not exceed the time a diver can hold his breath. So if the intermittent spells of more intensified concentration which dot the even and unhurried flow of the Breviary recitation lead to the discovery of one resplendent pearl, that may be considered a great reward. Thoughtful recitation will gradually make available the rich treasures of the psalms, and stored in the mind of the priest and called on as need occurs, they will give a vital quality to his discourses and instructions and serve his personal sanctification.

What has been said of the psalms applies with equal force to other portions of the Sacred Writings read in the Office. Daily reading of the Breviary ought to familiarize the priest with scriptural ways of thinking and phraseology so that they mold his habitual outlook on

life and color his speech. Among poor human words that are so thinly worn and have lost their sharp edges a biblical word has the ring of a newly minted coin.

PERFECT COMBINATION OF PRAYER AND MEDITATION

Withal the first purpose of the Office is to be a prayer. Prayer requires a frame of mind that is in accord with the tenor of the words and in general intellectual as well as affective consonance with the trend of the context. Mind and heart must be in the prayer. The correspondence between words and ideas need not be an exact parallelism nor need the thoughts and affects closely follow the lines of the textual arrangement but they must be in tune with the purpose and character of the prayer. Discrepancy between the mind and the spirit of the prayer weakens devotion. Unity is a source of strength. The more the operations of the mind work together in unison the greater is their efficacy. Word (in the sense of verbal expression of an objective meaning) and thought belong together. The thoughts must not stray too far from the sense embodied in the wording of the prayer. Though the fixation of attention on pious thoughts of a general nature that have no direct relation to the formula recited will redeem the prayer from deteriorating into a mere mechanical performance devoid of

the attributes of a human act, it will not do much to secure the specific effect at which the prayer aims. General thoughts that are not definitely focalized nor steadied by words are apt to turn into vague dreams. Human thoughts are rather light like a feather and a mere breath can blow them away unless they are nailed down and fastened by words; hence emphasis on word attention is not arbitrary.

The precept demanding framing of the words in reciting the Office has strong psychological backing. Words attentively and intelligently uttered evoke ideas. A combination of wordmindedness and sensemindedness is the method best calculated to secure the most favorable results. One may linger over some verse or passage which has stabbed through the gathering fog of inattention by reason of its pointedness and special appeal, and pass over the following with diminished advertence until the mind is again startled into reflective attention by another passage of similar challenging quality.

The preceding suggestions are concerned with concrete details; their effectiveness depends on the priest's general appraisal of the Daily Office. Human conduct is determined by evaluating attitudes. A labor of love is performed with infinite care while an indifferent task, which simply has to be done, is discharged perfunctorily. Routine work, and there is much of this type in administrative and execut-

ive activity, has to be disposed of and expeditiously finished. The Office is not just a chore to be squeezed in somewhere and to be gotten out of the way to keep the path clear for other things. It is directly related to the personal sanctification of the priest and with the Holy Sacrifice of the Mass is the inspiration of apostolic labors. The recitation of the Office is of great importance in the priest's day, and of this he should be fully aware. As he turns to the Breviary he may find it helpful to say to himself: I am about to perform an important duty of my priestly life and I mean to do it to the best of my ability. The way the start is made decides the quality and the outcome of the activity.

RIGHT MENTAL ATTITUDE

Next to the importance of an activity, its peculiar character is to be taken into account. Different tasks call for different mental adjustments. Not every activity engages the same faculties nor in the same manner. A mechanic carefully selects the tools required for a certain job since not every tool is suitable, but before he can make his selection he must have a definite notion of what he is expected to do. The faculties are like tools; hence mental preparedness consists in putting the faculties in a state of readiness for the task and attuning the mind to the end that is to be achieved. That is known as men-

tal set, which can arise only when a person clearly realizes what he is about and is bent on doing what he is doing. Accordingly, if the recitation of the Daily Office is to rise above a listlessly habitual performance, it must be entered upon with a clear understanding of what it is really intended to be and the willingness precisely to comply with this inherent purpose.

Now the Office has the quality of a prayer, it is to be said as a prayer. That imparts to it a distinct character to which the recitation must conform. Who says the Office wants to pray. That intention may be more or less conscious; the degree of consciousness will condition the quality of the recitation. As an activity of a very specific type prayer calls for special mental attitudes and dispositions which are called into play and activated by the initial intention which mobilizes and orients the mind. Extraordinary power resides in an explicit intention and a firm resolution. The priest about to say his Office will remind himself that he is going to pray and in the course of the recitation will opportunely recall the fact that what he is doing is supposed to be prayer. The practice of the Church in this respect is very instructive: the orations in liturgical functions are prefaced by the explicit reminder *Oremus*, thus recalling the wandering mind to the meaning of what is going on. To say part of the Office in the church is a means of emphasizing

in consciousness that the Office is prayer, for men repair to the church in order to pray and everything in the House of God suggests and fosters piety and devotion. An intention does not abruptly cease and, though it may not retain its explicit character, lasts in its dynamic effect holding close to its line the trend of thinking and repelling unfavorable factors. That original will to pray pulsates through the whole recitation and fans into bright flame the smoldering embers of devotion.

Men depends on time which constitutes an indispensable element in his activity and must be proportioned to the achievement. Time and quality are commensurate. The time devoted to the recitation of the Office should not be grudgingly and niggardly measured. Time can be salvaged for the Breviary by curtailing far less important occupations, e.g. reading the daily news. Speed is the fashion of the hour; there is even speed reading, but then the Office is not exactly a speed contest. The moments saved by speeding up the Office are usually frittered away.

INCENTIVE TO STUDY

The Breviary can be made to contribute not a little to the intellectual rounding out of the priest. It suggests lines of profitable study. After the saying of the Office the Homilies may be reread more carefully and leisurely. Such stu-

MANUSCRIPTS WELCOMED

While we continue to commission appropriately chosen subjects from qualified clerical writers, we wish to remind you that original contributions are always welcome for publication in these pages. We pay for manuscripts on acceptance.

dious rereading would be richly rewarding. The portions of the Gospel of which not more than one or two verses are quoted might be completed. The books of the Old Testament, notably the Prophets, of which only samples appear, could be read in entirety. That would make for a fuller acquaintance with the Word of God. A study of this kind would be both systematic and unified, and react favorably on the recitation of the Office. Its benefits would be incalculable. The vice and curse of the present generation is that too many books are being read; there is much reading but very little thoughtful reading. The reading covers extensive ground but the thinking is spread too thin. Breviary and Bible, dovetailing so nicely, are worth a shelf of books.

The priest is grateful to the Church for having placed in his hands so wonderful a book as the Breviary, the outgrowth of centuries of faith and piety, which is at once an inspiration to prayer and meditation and an incentive to study; he is doubly grateful that the recitation of the Breviary has been made his daily duty.

I Did Some Reading

WINFRID HERBST, S.D.S.

THE PRIEST who does a bit of studious reading every day, whether it be of theological books or of clergy magazines, will find many of his questions answered and many of his problems solved.

ABOUT THE EUCHARISTIC FAST

Such reading has made it clear to me that one may *not* take alcoholic drinks, that is to say in this case, spirituous liquor, e.g., brandy, whiskey, etc., after midnight if he is going to celebrate the evening Mass or receive Holy Communion during the same. The *Instruction* accompanying the *Constitution* on the Eucharistic fast states that alcoholic table drinks (wine, beer, etc.) may be taken during a meal up to three hours before Mass or Communion. But it also states that "as far as drinks taken before or after this meal are concerned, all alcoholic drink is excluded."

But during the day, before the three hours mentioned, I may, of course, take solid food not only once but many times. Thus, if I have the evening Mass at 8:00 p. m., and no other Mass before, I'll probably take my breakfast at the usual time, lunch at the usual time or a little earlier, and dinner at, say 4:30 p. m. At those other two meals also, if I wish, I may take, with appropriate moderation, the customary alcoholic table drinks (wine, beer, etc.), according to an impressive array of theologians. But I should remember that it is *during the meals* that such drinks may be taken and, above all, that they may be taken because they are fermented beverages, and that liquors that are distilled alcoholic beverages and also synthetic liqueurs in which pure alcohol is added to flavored syrups may not be taken at any time from the midnight preceding the evening Mass.

With this strict exception, the concessions relative to fasting before the celebration of an evening

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Mass or the receiving of Holy Communion thereat are most generous. Both priest and people need to fast only three hours from solids. But after that 4:30 dinner of mine I may, if I wish, take non-alcoholic liquids up to one hour before beginning Mass (or receiving Communion), such as coffee, tea, even chocolate malted milk, milkshakes, soups. Water may, of course, be taken at any time without breaking the fast, right up to the reception of Communion.

Moreover, it is to be noted as regards these concessions for the evening Mass that there need be no grave inconvenience on the part of the individual, nor need the approval of a confessor be obtained in order to make use of them.

"SAFE PERIOD"

In his Allocution to a Convention of Italian Catholic Midwives, Oct. 29, 1951, Pope Pius XII, among other important pronouncements, said: "Both the individual and society, the nation and the State, and the Church herself, depend for their existence on the order established by God, that is, fertile marriage. Hence, to embrace the married state and to use constantly the right which is peculiar to it and licit only within it, and on the other hand, always and deliberately, without a grave reason, to evade its primary duty, would be to sin against the very nature of the conjugal state.

"From this positive duty, grave reasons such as those which not infrequently are found in the so-called indication from the medical, eugenic, economic, and social standpoints, may excuse even for a long time or for the entire duration of the marriage. It follows that the observance of the sterile periods may be morally licit, and under the conditions mentioned it really is so. But if, according to prudent and right judgment, such grave reasons, either of a personal nature or deriving from exterior circumstances, do not exist, the will to avoid habitually the fertility of their union, while at the same time continuing to give full satisfaction to their sensual enjoyment, can proceed only from a false appreciation of life and from motives which are foreign to the right norms of morality."

There has been a clash of opinion, it seems, as to what kind of a sin it is if a married couple are mutually able and willing to practice rhythm but do so without sufficient reason.

There are theologians who, after a careful consideration of the teaching of Pius XII on rhythm, remain unconvinced that those who resort to this practice without any justifying reason at all can be said to be guilty of mortal sin. (Practically all who go to the trouble of seeking advice on this matter from the confessor have a justifying reason.)

To the views of these theologians we may accord the respect

due to legitimate theological opinion. It seems that it really cannot be established that the sin involved is a serious one.

Of course, if there is no good reason at all for practicing rhythm, the confessor should try to dissuade the couple from making use of the "safe period." But if they nevertheless are determined to continue to make use of it, he cannot for that reason alone refuse them absolution, for the simple reason that they are not neglecting something imposed upon them as a particular couple under pain of mortal sin.

MUST ONE ASK?

It must be very embarrassing, and even offensive, when the confessor asks the married who are leading exemplary lives about birth control in every confession. And yet that is what he should do, according to a European theologian who writes about interrogation and admonition in the confessional. Basing his advice on his personal conviction that ninety-five per cent of the young people in his country are practicing birth control at the present time, this theologian would have the confessor regularly make interrogation about birth control in the case of husbands and wives who do not confess it, unless he has positive evidence that the penitent truly abhors all sins.

This opinion naturally provoked criticism. When all is said, it seems to be best to adhere to the response

of the Sacred Penitentiary in 1886 that the confessor should make discreet and prudent inquiry whenever he has a *founded* suspicion that the sin of onanism is being *concealed*.

I, too, think that Cappello is expressing the sentiments of the best, if not the vast majority, of the theologians when he states: "Married people who do not accuse themselves of onanism, and who give no reason for being suspected of this abuse, should not be questioned in this regard." The same author also gives this general rule in the same 1947 edition: "When dealing with those who are married, the confessor should never, generally speaking, be the first to make mention of conjugal relations."

It seems to me that one could otherwise make confession very odious indeed, to say the least, and even set penitents to wondering.

EXTREME UNCTION

There are two extremes of practice as regards the administration of this Sacrament. Many delay so long that some of its benefits are lost beyond recall. In an attempt to remedy this reprehensible policy of delay, others call it the Sacrament of the sick and administer it even when there is no danger of death. Best thing to remember is that Extreme Unction is the Sacrament of the sick in danger of death. That is the golden mean between

the two extremes. It is the Sacrament of the sick, indeed, but in reference to approaching death. The danger of death, however, need not be proximate, nor most serious, nor even very serious. It is sufficient that it be probable, even in the prudent judgment of one person, who need not necessarily be the doctor, nor the sick person, nor the family representative. And we may hold that the Sacrament is administered validly and licitly when in doubt whether there is really danger of death or not, whether the danger be probable or grave or not.

In this connection I notice that theologians of real stature tell us again and again that, excluding scandal, Extreme Unction may be administered conditionally to the unconscious dying, that in fact all three Sacraments, Baptism, Penance, and Extreme Unction may be given conditionally to the unconscious dying, whatever their previous dispositions may have been, even if one knows nothing about them, not even as regards their religion or lack of it.

Here, too, a word might be said about the right to die. Of course, nothing whatsoever may be done to hasten the death of a dying person. But we must remember that the hopelessly ill patient may freely decline extraordinary means for prolonging an existence that has become intolerable. It is in this sense that a man has a right to die. A man may say: "It is God's will

that I die of this cancer, since I have been told that it is utterly hopeless, this advanced case of mine; an operation that will only add to the suffering I endure and protract my life a little, perhaps, is suggested by the physician; of my own free will I decline, making use of my right to die. I prefer to meet my waiting God without a man-made struggle." There are times when the patient's request to be allowed to die in peace is justified in every way.

THE SACRED HEART

So many replies to "What is the object of devotion to the Sacred Heart?" confuse me still. Best answer, of course, is from the papal documents on the subject. The object of this devotion is, accordingly, the organic fleshly heart and the inner affective life of Christ and the person of Christ. "Heart" is the intimate center of the person. In the Divine Savior this center has its unity in love, a love human and divine at the same time. The Sacred Heart is the loving person of Christ. There is no need to separate *heart* and *person*, since *heart* is the most intimate center of *person*. Therefore, the adequate object of the Sacred Heart devotion is the person of Christ.

Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.

— Emilie Poulsson

Splendor In Sorrow

OTTOKAR PROHASZKA

BELOVED BRETHREN: An order has been issued that today in every institution of the land, discourses should be given with reference to Queen Elizabeth. It is not because of this order nor because of an empty patriotism that I shall speak of her, but rather, because I am urged to do so from the bottom of my heart and from the depths of sincere affection. Her life, steeped as it was, in so many sorrows and into which God wove the figure of a great shadow, cannot fail to make a deep impression on each one of us. As we recall the life of our sorrowful queen, we are suddenly confronted with the final catastrophe which closed her tragic life. The tragedy of her death stirs the whole civilized world.

It will be profitable for us to

This is an unpublished translation of a sermon, occasioned by the assassination of Elizabeth, Queen of Hungary, delivered at St. Stephen's Seminary, Esztergom, Hungary, by Doctor Ottokar Prohaszka, Spiritual Director, on Sunday, September 18, 1900, Feast of the Seven Dolors. The translation was rendered by Fr. Bruno Hagspiel, S.V.D. and is published in honor of Our Sorrowful Mother.

contemplate this final picture and to absorb the noble and fruitful thoughts which can be gleaned from this meditation.

What life is, by its nature, more exalted, splendid, and blissful than that of a queen! As a young maiden she is already blessed with God's grace; she possesses beauty of body and soul, and, what is more, she is surrounded by the ardent love of her people. She dreams of glory and happiness. Scarcely sixteen years of her life pass before her dreams become reality. Not only is she elevated to one throne, but she rules from many thrones. Crowns fall into her lap, and the love and vehement enthusiasm of her subjects parade before her. Dressed in her robes of splendor, this beautiful queen enjoys the height of popularity, especially in the Kingdom of Hungary. Her wedding trip heralds the rebirth of our nation. Her smile is the star of hope which illumines the dark horizon of the patriots. Her tender hands weave the most beautiful

flowers into the wreath of the nation's constitution. The beautiful ribbon with which this garland is bound, significantly bears the name: "Elizabeth." What praise and glory belong to this one tender heart! Soon, however, together with these honors, fate weaves into her life the darkest shadows.

Those who have been elevated above their fellow creatures and tower over them in honor and dignity must often bear dark trials and have as their companions sorrows and desolation. Even though she is surrounded by love and affection, the honored queen must also endure affliction. She is exalted and yet so alone—the tragedy of her honored position. She, a tender and delicate soul, must bear the sorrow of the entire country, that secret sorrow which only the king knows; and to him she must bear heart-rending tidings. It is her duty to support and console the king in his losses and disappointments. She is the helpmate of a sovereign who sees provinces threatened and lost, wars and battles presaging only defeat and ignominy. Her jeweled crown is not broken by these events; it is concealed by the sable crepe of mourning. The sovereigns feel that the motto on their throne should no longer read: "Tu felix Austria, nube," but rather, "Tu infelix Austria, luge." But it is not the grim fatality of Austria's future that frightens us. It is the more tragic death of our queen that fills us with sorrow when we consider

that it occurred in the very jubilee year of our Emperor. Horror grips us, as we notice that the very flowers used to weave the victory wreaths for the jubilee are stolen from the mourning wreaths at the grave of Queen Elizabeth.

If as queen she suffered death at the hands of a murderer, think what must be her suffering as a mother! Before the dagger of the assassin Luccheni had pierced the queen's heart, the sword of sorrow had already pierced the heart of the mother. Where is her son? Just as both suffered similar violent deaths, so now they embrace each other before the judgment seat of an avenging God.

What is my purpose in saying these things? I do not merely wish to deliver an empty patriotic discourse. Let us recall to mind, my friends, what feast we celebrate today. It is the Sunday of the Sorrowful Mother.

Now, as we have just considered the natural, let us rise stepwise to a consideration of the supernatural. God Himself has inserted a page in today's book, a page on which He compares the sorrows of these afflicted women and mothers. Here in this very book, we may read the story of the Most Sorrowful Mother of God. This story contains, as it were, marginal notes revealing a life filled with brightness and sunshine. But there are shadows also which obscure the light and glory, and then in the place of smiling happiness, a great abyss of

darkness opens. Let us see this in the life of the Blessed Virgin Mary.

The Blessed Virgin is indeed the created sunshine of God. Her soul is inundated with the glorious light of God's grace. So full of divine grace was her soul, that even God restrained from touching it with anything but merciful hands. If we may use the expression, He touched her only with gloved hands. He made her so tender and so delicate that she might worthily embrace in her arms the divine Person of the Son of God. It would seem that Providence created her so delicately that afterwards she might be crushed unmercifully by the iron hand of divine vengeance. Truly, this is tragic! To be so refined, so gentle, and so amiable, and yet to suffer so unspeakably! To love so passionately, and yet to be so detested! To be happy, and yet to have such tear-filled eyes!

To our Blessed Lady we apply these words of tenderness: "*Speciosa mea; columba mea; dilecta mea!*" Why is this beautiful soul so surrounded by God's grace? It is only that she may be a helpmate to One who is continually losing His kingdom and His crown; to One, who although a gentle King, is detested by His unworthy subjects. We know well who He is. He is Jesus Christ, our Lord. And we know that it is the Blessed Virgin Mary, the Mother of God who shares His every sorrow. Whatever sorrow, sadness, or worry is in the Sacred Heart of Jesus, passes on imme-

diately to the compassionate heart of Mary, beginning from the prophecy of the aged Simeon down to the sorrows of the Cross of Calvary. Each of these becomes another thorn in the wreath of living thorns surrounding the heart of the Virgin Mary. Her love is the greatest; her sorrow, the most poignant. She loves best, and she suffers most. So tender is she and so close to God, that the torments and sufferings of the Man God consume her very soul.

It would seem that Mary's entire life, her every act and every feeling were destined to be turned into bitterness and pain. All her thoughts and sentiments were to be turned into darkness and sorrow, and all the light of her life, was to be clouded over by the dark red glow of sorrow and suffering. All that grace accorded her—her beautiful character, her tender and chaste thoughts, her knowledge and gifts of prayer—all led up to that final moment, when, at the foot of the cross, she became our most Sorrowful Mother. Can we ever hope to understand our most Blessed Mother? At the very moment of this tragic loss, the death of her Divine Son, she becomes the sorrowful Mother of each of us. If all these things had happened to a knight clothed in iron mail, with muscles of steel, hardened by war and work, we should not be so stricken with grief; but to see so tender a creature torn to shreds by sorrow and suffering, herein lies

the cause of our sadness. It is this suffering of the weak that affects us.

When I think of our Blessed Mother, I can never compare her grief with that of our loved Queen Elizabeth. Mary's sorrow surpasses the queen's sorrow just as Mary's heart, her sanctity, and her love surpass the sensitiveness of the Queen. No, I could never say that there is any real comparison between the two! "Cui comparabo te, vel cui assimilabo te?" There is no comparison. We need only contemplate these aspects of Mary's life to understand why the Church so honors Our Lady as the Mother most sorrowful. In that awful march of horror to the hill of Calvary, Mary followed in the bloody footsteps of her Son, the Victim being led to death. All the bitterness, all the grief and pain of her dear Son's death poured into her heart. She became the vessel into which flowed all the agony of our Savior's passion. If we should ever lose our deep appreciation of the anguish of our Savior's passion, or, if ever our sentiments should grow cold, we need only gaze upon the profundity of our Lady's suffering, witness the depth of her affliction, and there we shall see the genuine ardor of love, the perfect sympathy in grief.

In the shadow of the Crucifixion, Mary becomes the warm and pliant wax into which every suffering of the Son of God is impressed. Just as it is a custom sometimes to make

CHANGE OF ADDRESS

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a death mask in plaster or in beeswax of a loved one, so is the vivid reproduction of our Savior's passion and death imprinted as living sorrow of the Blessed Virgin.

The world, my friends, treasures no tragedy. Events that strike terror into our hearts are easily forgotten. The heart becomes hardened against these terrors and remains cold. An event, however, such as we have just witnessed, revives the deeper feelings of the heart, which twitches from the pain of a deep wound. But let us not stop here. Let us compare the sorrow of our stricken queen to that of our heavenly Sorrowful Mother. Out of a deep reverence for our queen, let us pray for her to God, who comforted the broken heart of His august Mother. It is our one great wish that we may honor our dear Sorrowful Mother by lovingly sympathizing with her in her grief. Yet, we should not be content to merely offer our sympathy. We

should also want to cherish her grief so that our own suffering may be the more meritorious.

In a supernatural way, we must draw our souls out of the oppression with which it is weighted down. Let us not choke our joy by living with an empty sorrow. Let us use even our grief in our progress towards glory. Let us not shed fruitless tears. Even while we mourn, let us gain supernatural merit for our weeping. We must look up to our Lord and His Blessed Mother so that we may learn from them how to suffer. We want to live, to struggle, and to fight so that our grief shall not make us fall as victims to be destroyed. From the depths of the fog and the shadows, we hope to emerge soon into the dazzling light of the sun.

Yet, we must not let our laurels of victory be artificial ones. These laurels should come forth from the roots of sorrow that have sprung from the Holy Cross, where all the world's most poignant sorrow matures and ripens. Let us add our personal grief to that of our Sorrowful Mother. Whether we have

sorrows or not, let us lift our hearts to our Blessed Mother and say to her: "Dear Mother, I honor and appreciate your sorrow, I lift up my puny sorrows beside your tremendous grief, and I beg your help and your compassion. "Sancta Mater, istud agas, Crucifixi fige plagas, Cordi meo valide."

Christian sorrow, because of the greatness of the five most holy wounds, is always meritorious and full of grace. Unchristian sorrow, even though it be the sorrow of kings, is always void and empty. Let these domestic happenings be an invitation to detach our hearts from the goods of this world so that they may move unhampered to the blessedness of the next. Let us be grateful to our Lord and His Blessed Mother for their admirable examples in sorrow and grief. If we learn these lessons from our transitory pains, we can be sure, not of a slow death of the soul in melancholy and remorse, but a life vivid and colorful in the pattern of our Blessed Christ and His tender Sorrowful Mother.

THAT OLD JESUIT INFLUENCE

A Latin motto which President Eisenhower has placed on the top of his desk at the White House contains advice that has been given to religious for hundreds of years. White House aides traced the Latin legend, "*Suaviter in modo, fortiter in re,*" to Claudius Aquaviva, Superior General of the Society of Jesus in the 1600's. Jesuit scholars, however, say the idea goes back even farther and is expressed in the Rule of St. Benedict, which has guided monks and priests for centuries.—*Liguorian*

Restitution Review

WILLIAM F. ALLEN, J.C.L.

IN our world today, justice is a most relative term because human rights have grown to be considered as relative and too frequently as of pure human origin. Though we deny it, we have much of the mentality that might makes right and too easily do we justify the loss or diminution of the rights of others in our behalf. Yet the Christian is bound to cultivate that cardinal virtue of Justice. He is obliged by his Christianity to be ever solicitous of rendering to others their due. Rights of another must be respected. If taken from him, they must be restored; if harmed, they must be righted; if in our contracts we defraud, we must repair the loss; and finally, in our agreements we must hold to our word and see to it that the values exchanged are done so justly, and that the value received equals the value given to the last iota. What we take from another we must justify by some title on our part. Otherwise, we are enriched at the expense of another and we violate a fundamental principle of the treatise of Justice.

In this article we would review some points of restitution for rights that have been violated.

RESTITUTION

Presuming a violation of a right on the part of another, there immediately arises the obligation to restore that right to its original state. We must make reparation. And in a case of serious violation of another's rights, this reparation obliges under the penalty of eternal damnation. We must actually restore what we have sinfully taken from another, or we must have that disposition of heart whereby we will restore in due time, or we would like to restore, were we able to do so.

St. James wrote against the unjust rich in no uncertain terms: "You have laid up treasure in the last days. Behold the wages of the laborers who reaped your fields, which have been kept by you unjustly, cry out; and their cry has entered into the ears of the Lord of Hosts." (James 5:4) And the Prophet Ezechial (33:14-15) con-

demns the impious one who would not make restitution of what he had stolen, or would not return a debtor's pledge; the Prophet condemns him to death unless he repents and makes restitution.

The Fathers of the Church unanimously agreed to this and Saint Augustine's dictum *peccatum non dimittitur nisi restituatur ablatum* and this became rule 4 in the Decretales of Boniface VIII.

We perhaps wonder sometimes at the severity of the obligation of restitution. But it is not to be too much wondered at if we consider the fact that restitution involves reparation to the person himself: to steal from another means to attack and diminish that person's independence and individuality. His very person is involved since his possessions are but an extension of himself, or of his native capacity to acquire and to exact before the law his due. It is no more accidental appendage that is under consideration. It is a fundamental and very necessary capacity of the human individual that is threatened. Thus it is that we speak of restitution only when a violation of an individual's rights is brought about by another individual, or when the individual, as such, is attacked by a group, or the civil power, in his individualistic and basic human prerogatives.

RESTITUTION: HOW?

Since restitution demands an arithmetical solution and equality

to the injury done, it can be easily seen that there is no obligation to restore if we cannot give back *exactly* what was taken from another. Thus, if a person's reputation has been unjustly harmed by a loose tongue to the point that it cannot be restored, then, there is no obligation to substitute a sum of money for the harm done. The substitution would not be obligatory unless imposed by legitimately constituted authority as a penalty for the misdeed.

Again, there will be no restitution in order unless a real injury was done to another. We might conjure in our minds the worst injury, but unless we really and objectively perpetrate it, we will not be held to restitution since actually there was no harm inflicted on the rights of another except in the intent of the agent.

RESTITUTION: SERIOUS?

The rule is easy; restitution is obligatory *sub levi* if light matter is involved; otherwise it is *sub gravi*.

However, there are instances when the restitution is *sub gravi* but not necessarily to the *victims* themselves. Thus, if a number of small thefts from many people should finally amount to serious matter, the *obligation* would be *sub gravi* but since the individuals were the subject of only slight thefts, restitution would be easily permitted to the poor or to pious causes.

The above reasoning is applied in this case: if without malice and intent, a person would steal a large sum of money from a number of people, the restitution would be sub gravi because of the serious matter, but restitution would not be sub gravi to the individuals since they were the subject of only light matter, and the money could be restored to the poor or to pious good works.

It is in virtue of the same principle that a confessor could insist that in restitution to be made to a corporation or to a group, the penitent bind himself only to what constitutes grave matter, and then proceed to condone restitution in what would be only light matter.

RESTITUTION: TO WHOM?

Restitution must be made to the person whose rights were seriously violated. This is an important factor in restitution. We cannot feel free to restore to a person's creditors instead of to the man himself; we cannot restore to the members of a group when the harm was done to the property or rights of the group as a unit, a moral person; we cannot restore to the poor or to pious causes or contribute to the suffrage for the dead when it is possible to make restitution to the owner himself or to those who represent him. If we cannot find that person himself, but we know someone in a certain group was injured by our act, in such a case we would do well to divide the restitu-

tion among the group if there were but few in it. If the group is rather large, then we could make general restitution by making all members of the group the beneficiary of some advantages. Thus, a merchant with the same group of customers from year to year could well make restitution to the group and thus, surely attain the many individuals that he might have wronged in the course of his business career.

Perhaps the most controverted solution comes when we take up the question of the rightful owner completely unknown; or if known, he cannot be approached and restitution to him is impossible. To whom shall restitution be made in this case?

Theologians are in accord that the possessor in good faith, with no fault on his part, may well consider himself freed from any restitution since what he has may be considered in the same category as a lost article whose owner cannot be found. It is not the same when the question of the possessor of bad faith is considered. Always conscious of the principle that no one should be permitted to enrich himself unjustly at the expense of another, theologians would have this guilty one make restitution to the poor or to pious causes or to some community project. Is this an absolute obligation?

RESTITUTION TO THE POOR.

Theoretically, it is doubtful that we could have a solid obligation to

contribute to the poor or to pious causes on the arguments given by those who favor this solution in the case of an unknown owner. They argue thus:

1) No one should be permitted to enrich himself unjustly at the expense of another. But when the owner is unknown, and thus restitution cannot be made to him personally, the man, the possessor in question is not enriching himself unjustly with the goods of another—he cannot find the rightful owner.

2) It is maintained that the rightful owner should be presumed as insisting that his property be given to the poor since he himself cannot benefit from it. However, the opponents of this theory respond that such a general presumption is unwarranted today in view of the widespread disregard for the poor by individuals well able to contribute to their support.

3) The praxis of the Church in regard to those guilty of usury is cited: the Church always made them contribute to the poor whatever they had taken over and above the just rate. But today, the Code is silent on this penalty and opponents claim that, therefore, this item should be disregarded.

It is therefore generally concluded that, if in the case of an unknown owner, or if the owner is known but not approachable, the guilty one must make restitution to the poor or to pious causes, the

basis for this will *not* be the divine law, neither positive or natural, but it will be a purely positive human law or custom. And this being the case, a certain liberty of action for a just reason can be permitted to the confessor.

Thus, if the guilty party is poor himself, there is hardly a Moralist who would not include him amongst the 'poor' to whom restitution is to be made. We must remark that most of them demand there be real necessity on his part and that he is not to be permitted to keep the goods of another simply for enriching himself in the superfluous or ill-gotten goods of life. Not only himself but his family and near relatives would and could be included as beneficiaries.

Some prudent Moralists note that if it were a question of a huge sum, it might be wise to refer the case to the Sacred Penitentiary for solution. Part of the sum would be donated to the poor or to pious causes by the Penitentiary's praxis and the penitent would be bound to accept this solution unless he would sincerely desire to continue to search for the rightful owner and be determined to make reparation once he was found.

We might sum up the principles in this way: restitution must be made to the owner or to his heirs unless it is a question of slight matter and then for any reason, restitution may be made to the poor or to pious causes. Otherwise, if the owner is known directly or as a

member of a group, the restitution must reach him if at all feasible. When the owner is not known, or if known, he cannot be approached for restitution, then the possessor in good faith is not to be disturbed; the possessor in bad faith in virtue of tradition and human law may be made to make restitution to the poor or to pious causes or to a community project. But a good reason could well dispense from this law especially if the possessor is poor, or could be made part of the category of the poor to whom restitution is indicated.

It is interesting to note that if the rightful owner is dead, restitution must be made to his heirs, and cannot be made to pious causes or in suffrage of the deceased owner unless with the reasonably presumed consent of the heirs. (S. Penitentiary Feb. 7, 1899)

RESTITUTION: EXCUSED FROM?

It is not to be wondered at that a debtor is excused *temporarily* from the obligation of restitution if thereby he would be placed in extreme necessity and wanting in the very essentials of life; neither is he obliged to restore if in so doing he would deprive himself of the necessities of life according to his standard of living; neither would he be forced to abandon his station in life or his mode of living and lower it simply to make restitution. The debtor would pay his bill whenever he would be able to

acquire sufficient goods to do so without harming himself or his family in their standard of living in any appreciable degree. This solution would hold even if the debtor would be responsible for this condition by some fault on his part.

To be *entirely* free from the obligation of restitution, the creditor would have to agree to forgive the debt and this without any coercion; or the creditor would have to accept a compromise and agree to the paying of a certain percentage of the bill rather than the entire amount; lastly, one might be freed from the obligation of restitution by prescription as sanctioned and outlined in civil law. On this third title to remission of one's obligation to restitution, there are many interesting details.

PRESCRIPTION.

The Church agrees that the Civil Power has the right to set up limits beyond which a debt cannot be pressed against the debtor. The Church, within specified limits recognizes these laws as applicable to church property. (cf. Canon 1508) Perhaps the chief bone of contention in this matter of prescription of the civil law and its binding force in *conscience* revolves around the question of the good faith required in the beneficiary of the prescription. Canon 1512 would claim that the debtor should be in good faith from the start and all

during the time required for prescription by the civil law. On the other hand most civil codes exact good faith only in the beginning of the possession. That is the first difference. Then, the definition of good faith must be well understood from the Church's viewpoint. Good faith is had when the possessor prudently, with reason, judges and is morally certain (even though there may be a doubt or so in his mind) that he may retain the property as his own. Moral certitude does not exclude every doubt but only that doubt of serious moment. Theologians are in agreement that such good faith must justify that prescription by which one acquires the property rights of another. Many theologians, and the opinion is solidly established, hold that for ridding oneself of a debt or an obligation, good faith in a *negative* sense is alone required. This would mean that the debtor would be passive, i.e. he would do nothing to hinder the creditor from claiming and collecting his debt all dur-

ing the period of the prescription; or once the time expired, the debtor would have the firm conviction that since the law was in his favor that he could avail himself of it even though he knew that he had not paid the debt. These theologians argue that the common good postulates this time limit and that the debtor has no other obligation to the creditor than a negative one, i.e. to do nothing to impede the latter in claiming his rights. It can readily be seen that good faith in this negative sense is of wide application to problems in everyday life: in the case of small debts, the date-line for the redeeming of coupons, of redeeming an unused railroad ticket, etc. Theologians are careful to note however, that when it is a question of a person aggressively going to court to claim the property of another, then, good faith in the theological positive sense, and this, all during the time of the possession is strictly required.

HOW CATHOLIC IS THE WORLD?

There are 480,000,000 Catholics in a world population of 2,440,000,000—19 out of every 100. Of these, 49 per cent live in Europe, 40 per cent in the Americas, and 11 per cent in the rest of the world. Catholics number one per cent, or less, of the populations of Iran, Turkey, Korea, Pakistan, and China; they practically do not exist in Afghanistan, Arabia, Tibet, and Mongolia.

Every year 29,000,000 are added to the world's population; of these, 18,000,000 are non-Christian; six million, Catholic; and five million, non-Catholic Christians. Thus, in relation to the annual increase of non-Catholics, Catholicity is not gaining, despite its great absolute numerical increase.

quid in Casu?

— BY REV. WILLIAM F. ALLEN, J.C.D. —

May persons, other than the sick, receive Holy Communion at home in the sick room? Sometimes, a nurse will ask the priest to bring Holy Communion for her as well as for the patient. Is this permissible?

Per se, the answer is in the negative since Holy Communion may be received where Mass is celebrated and the latter is rarely permitted in the bedroom. However, if a nurse cannot possibly leave her patient even for a short time, or if she and the family wish to encourage the patient to communicate, it would be permissible to administer Holy Communion in the bedroom to them. Strictly speaking, the Bishop should be asked for permission per modum actus. Such permission will be more easily given for communicating in the home if this is done outside the bedroom. (cf. Jorio, *La Communion des Malades*, p. 41)

If a fresh ciborium is not brought to the altar until after the Sanctus, may it still be consecrated at that Mass?

Authors maintain that if the ciborium is brought to the altar before the inception of the Canon of the

Mass, there is no objection to its consecration. However, after that time, the celebrant must have a reasonable cause for consecrating it. Gasparri would permit it only if many would otherwise be deprived of communicating or if it would be necessary to divide many Hosts. (cf. *De Eucharistia*, vol. II, p. 147)

In the article, "Emergency Dispensations," it was maintained on page 31 that there was no question of validity involved in the requirement that the guarantees for a dispensation in Mixtis be in writing. I have been referred in the past to a reference (which I have never been able to verify) and told that the reference upholds the contrary. Is this true? The reference AAS, vol. XXIV, p. 25.

The text cited has as its most salient point the NECESSITY of the guarantees. They must be given and this under penalty of invalidity. The priest should seek them in such a way as to have them recognized in the civil law. There is nothing on the point of exacting them ONLY in writing. Even Canon 1061 comments that REGULARITER they should be in writ-

ing but evidently envisages the possibility of the contrary. And the Holy Office on May 10, 1941 admitted as valid the promises given in an explicit or implicit manner and the latter would include *eos actus e quibus concludendum sit et in foro externo constare possit eam cognoscere obligationem... et manifestasse firmum propositum satisfaciendi*. . . There could be no question of writing in the latter category. Finally, the common consent of authors is had on this point.

May the Leonine Prayers be omitted after a Low Nuptial Mass?

Yes; after low Masses which are said with some solemnity the prayers may be omitted. Examples given by authors include the First Friday Mass, the funeral Mass even though it be a low Mass, a First Communion Mass, or when some other function follows the Mass immediately so that the celebrant does not retire to the sacristy, for example, when Benediction is to be given right away.

May the Portiuncula Indulgence be gained by all the faithful in any church on Aug. 2nd?

It would seem that there is much confusion on this point. Only those parish churches which have obtained the privilege of the Portiuncula may be visited on Aug. 2nd for the gaining of the Indulgence. On May 1, 1939 the Holy Father extended the faculty to parish churches if they applied for it through their Ordinary. It is understood that all Franciscan Churches, i.e., those of the Friars

Minor, Conventuals, Capuchins, and Third Order Regulars have the faculty. Also the churches of the Poor Clares, the religious women of the Third Order Regulars with solemn vows, and the Institutes of the Tertiaries if they are living in community and aggregated to the Franciscan Order enjoy the privilege. Pius X granted it to all churches of the Passionists. Leo XIII gave it to the Discalced Carmelites.

Is there a strict obligation on the part of parishioners to attend Mass in their parish church? May they be penalized if they fail to do so? Sometimes a pastor will refuse to assist at the marriage of such parishioners or deny them some external solemnity.

Canon 1249 tells us that we fulfill the dominical precept by assisting at Mass in any church or public or semipublic oratory but not in private oratories. Canon 467, n. 2 asserts that the faithful are to be counselled that frequently, when it can be done conveniently, they should assist at the divine offices and hear the word of God in their parish churches.

There is no strict obligation to assist at Sunday Mass in one's parish church, and this in virtue of the general law of the Church. Hence, no pastor or Ordinary may edict such an obligation since it would be *contra Codicem*. Assistance at parish churches is a counsel and not a precept. It can never be brought even to the shade of a sin, should it be violated, especially if the parishioners in question adequately support their pastor and

church financially. While this may seem lax, it is the correct view. We labor under the impression of a strict duty to the parish church because of a tradition in Canon Law. From the earliest times it was thus. But down the centuries there was a change. The 14th century saw the denial of the obligation. The Council of Trent favored the mitigation of the obligation in the use of the words *moneant, ubi commode id fieri potest*—the same as we find in the Code today. Benedict XIV in his *De Synodo Diocesano* declared the opposite doctrine too severe and opined for liberty in the fulfilling of the Sunday Mass precept. (cf. *Periodica*, March 1955, p. 18)

Are there any objections whatsoever from the viewpoint of Christian morality to autopsies and the consigning of one's dead body for the purpose of experimentation?

In principle, the autopsy and the consigning of one's dead body serve good purposes. Since there can be no possible suicide or mutilation involved, the moral questions are few. The present Holy Father, speaking on the subject, declared that the State should see to it by suitable laws that the human body, even though dead, would be treated with due respect and that all danger of commercialism be removed from the process; and finally, that the rights of the family of the deceased and the rights of the dead person himself be properly safeguarded. The Pope rallied against a spirit of material-

ism and secularistic thought in the performance of the autopsy and the disposal of the human body, rather than against the process itself. (cf. *Allocution*, Sept. 30, 1954)

What can be done if the groom refuses to confess and to receive Holy Communion at the Nuptial Mass?

Canon 1033 uses the words *eosdem (sponsos) vehementer 'adhortentur' ut ante matrimonii celebrationem sua peccata diligenter confiteantur ... et sanctissimam Eucharistiam pie recipiant*. Authors see in this canon a *counsel*, not a command, unless the person is a public sinner. Then sacramental Confession would be of precept. In no other case does the Code or may diocesan statutes impose the Sacraments. There can be no question of refusal of marrying the couple on these grounds. (cf. Cappello, *De Sacramentis*, "Matrimonio," n. 186)

A young girl, having made her First Communion and Confirmation in the Catholic Church, moved to a non-Catholic neighborhood where there was no Catholic Church easily accessible. She went to the nearest non-Catholic Church from the age of 14. Now at 17 she seeks readmission to the Catholic Church. Was she excommunicated?

Canon 2314 no. 1 has to do with apostates. They incur an excommunication *speciali modo* reserved to the Holy See. Children must have completed 14 years of age before they incur a censure. One

of the requisites is that the person incurring the censure must have acted *deliberata voluntas violandi legem*. Canon (2200 n. 3) From what is given, I would judge that there was no malice in the conduct of the offender. It seems that she went to the only church accessible *qua* church, not too particularly concerned with abandoning the Catholic Church as such. I do not think she incurred the censure. At most it would be a doubtful censure.

The perennial question of where should the bride and groom be married in the church has come up again. Some one has made known a rescript from Rome on this point but does not have the particulars. Can you help us. The rescript is supposed to have been given to a Canadian Bishop.

The rescript was published recently in a Canadian periodical *Le Seminaire!* It was issued to the Coadjutor of St. Boniface, Canada.

1. It permitted that the spouses enter the sanctuary and kneel on the top altar step for the ceremony of Marriage and that the witnesses take their places nearby. The couple receives the blessing at the same place.

2. It did not approve the custom of permitting the spouses to receive Holy Communion within the sanctuary.

3. Neither did it approve of the spouses remaining within the sanctuary all during the wedding Mass at the predieux prepared for them.

4. Asked if a long standing custom might justify the spouses being

seated within the sanctuary, the Sacred Congregation of Rites replied that the Ordinary should be careful and use his prudent judgment that no abuses creep in, and put an end to such abuses.

This rescript gives us the authentic viewpoint of the Sacred Congregation on these points, even though the rescript is in the nature of a private reply. It was dated March 31, 1954.

If a priest fails to repeat the Sacrament of Extreme Unction for a sick person already anointed in the same sickness more than a month previously, is he guilty of a serious sin?

It is certainly the mind of the Church that Extreme Unction be repeated if a new crisis puts the sick person once again in the danger of death. (Canon 940 n. 2). A new danger of death can be presumed if a month's time has elapsed from the first anointing. The repetition is counselled in order to remove all doubt as to the existence of the effects of the first anointing. However, there is a probable opinion that the obligation to repeat is not a grave one, and hence not sufficient matter for a serious sin. (cf. *Ami du Clerge*, June 1955).

Is it obligatory to kiss the ring of the Bishop who gives you Holy Communion?

If the Bishop presents his ring there is an obligation out of respect to kiss it. The custom is an old one, dating back to the earliest times when the Bishop would give the kiss of peace to dignitaries

communicating at his Mass. Gradually, the kissing of the hand was substituted, and then the kissing of the ring; the latter was substituted by the Prelates themselves for the hand. Indicated for the general communion at the Easter Pontifical, this ceremony has been introduced by custom for all Pontificals and for all Masses said by Bishops; although it is generally recognized as left to the free choice of the Bishop. (cf. *Ami du Clerge*, June 1955, and *Dict. Pratique de Lit. Romaine*, col. 105).

I read recently that already 19 States have adopted the "Right-to-Work" laws opposing the closed shop of Unionism. The Catholic Church does not favor this legislation. Does it not seem strange that the legislation is meeting with a high degree of success? Can it be so evil?

The 'Right-to-Work' laws have been most successful in those areas in which Unionism is weak and of recent origin and where Labor does not enjoy solid organization and is without much voice. Labor goes a begging in such areas. That may explain the apparent success. Father John F. Cronin aptly epitomizes the position of the Catholic Church on this issue, "if an employer and a union agree in collective bargaining that union security would aid industrial relationships, they are in effect laying down a regulation for the common good of their industrial community. When a worker accepts employment in that plant, he is no longer a detached individual; he is a mem-

ber of the community and is governed by its rules. The alternative to such a procedure would be chaos and the breakdown of industrial society. Considerations of this nature have prompted moralists to sanction the closed shop and the union shop as a legitimate feature of union organization. Such has been the tradition of Catholic writers in this country. Such prompted the Church authorities to oppose the right-to-work bills in several states of our nation. This tradition works to the best interests of labor, employers, and the general public. A secure, responsible labor movement is most likely to promote the industrial peace in our nation. On this basis we not only oppose right-to-work legislation but we go further and favor uniform standards on union security throughout the nation..." (Pamphlet from the Social Action Dept. NCWC)

The right of the individual worker to do as he pleases and to be free from the monopoly of collective bargaining was denied by Federal Courts "this monopoly of the majority, to be sure, was an abridgment of the minority's fundamental rights, as well as those of the employers, but the importance of the broad public purposes sought to be served (by the NLRA) justified the means employed... the purpose was not to guarantee to employees the right to do as they pleased, but to guarantee to them the right of collective bargaining for the purpose of preserving industrial peace." (U.S. District Court, in 1948, National Maritime Union Case).

I think the Catholic position must be translated in terms of what the hierarchy and those skilled in social questions deem best, most opportune, all things considered for the general industrial-worker well-being. Notice well that Fr. Cronin begins his statement with "if an employer and a union agree..." That there are arguments on the other side cannot be denied. That conditions in certain parts of our country might warrant another solution is possible. The Record of the Archdiocese of Louisville, Ky. printed a fair exposition of the opposite side of the argument.

In virtue of Canon 821 n. 3 all religious houses which have the permission of custody of the Blessed Sacrament in their chapel, enjoy the privilege of midnight Masses, or of one Mass on Christmas Eve, and all who assist may receive Holy Communion and also fulfill their precept of hearing Mass. In most places, outsiders are admitted by invitation only; others are refused when they present themselves. Is it true that such houses cannot open their chapel on Christmas Eve except to chosen ones and not to anyone who seeks admission? Must they have 'januis clausis.'

There was a long tradition in Law which did impose closed doors on such religious houses for midnight Mass at Christmas. The Holy Office on Nov. 26, 1908 upheld this restriction and commentators after the Code applied it to Canon 821 n. 3 even though there was not the

semblance of a trace therein! On March 5, 1954 the Commission for the Interpretation of the Code by its President declared that it was unheard of to continue such a restriction; that the religious houses could admit whomsoever they pleased; that their doors could be left open to all. This response was not published in the Acta. (cf. *Nouvelle Revue Theologique*, Feb. 1956).

May prisoners volunteer to be guinea pigs for some new medicine still in the experimental stage?

Prisoners are persons like everybody and there is no special mandate permitting them to expose themselves to suicide or mutilation for the advancement of science. Our Holy Father forbade doctors and nurses and all others to undergo experiments which might cause serious harm to their bodies or menace their health or bring about some mutilation or suicide. The same would apply in the case of prisoners. The response would be modified were it a case of some advantage sought for the prisoners themselves. Even though the operation or medicine might involve a great danger, a certain possibility of cure could justify a try at it. The more desperate the condition, the easier to justify exposing self to the danger for the benefit of the entire body.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral reflections



THE ROSARY A TOOL

ST. DOMINIC back in his time used the rosary as a tool in his work for the overcoming of heresy. Today we live surrounded on all sides by doctrinal error. The rosary comes in handy today to combat the errors all about us. Nor is this just a pious, impractical idea. The rosary is prayer, very excellent prayer. It is prayer put into our hands, so to speak. Put this prayer into your own hands, and into the hands of your people, and you have a powerful weapon in your fight against the spirit of the world. One particular priest says his rosary every evening in church at the same time, out loud. A group of people are always there to join in with him. Afterwards he hears Confessions. It is a daily routine. Another priest has trained his people to say the rosary while waiting for services to start. There are always some people in church ten or fifteen minutes before the time for services to start. They say the rosary together. The people are now in the habit of coming early purposely to say the rosary. Other priests have thought up other devices to get the people to say the rosary. We are all familiar with the block rosary, with the rosary on radio, with the nationwide efforts to encourage rosary use in and out of the home.

One priest made it a point to inculcate to couples about to be married to get started saying the rosary culcate on couples about to be married. In this way a family tradition is built up, which the children will come into as soon as they are old enough to join in the family prayers. The rosary is not a new tool in the ministry of a priest. It has been used, and successfully used, for centuries. It will greatly aid us in our work today. People who pray the rosary daily are good people, and they do much good for others.

ASKING QUESTIONS

ONE very effective technique in breaking down the coolness and aloofness of people we would gladly reach is to ask them questions that they do not mind answering. It is sometimes difficult to strike up a speaking acquaintance with a non-Catholic or indifferent Catholic. We wonder just what to say. A good idea is to say little, but to ask questions, and let the one asked do the answering. Start with questions about the person's work, or hobbies, or family—things that the person will readily talk about, and that he will take a justifiable pride in telling anyone about. Soon you have broken down the person's reserve. Then you can unobtrusively put in a question or two concerning the person's spiritual status. People sometimes resent a priest's questions, especially if they come abruptly, but they cease to be resentful when the priest has first won their good will. Very often when a priest meets with coolness on the part of the people, it is be-

cause he has not tactfully prepared the ground. We need the grace of God in our work, but God does not expect us to dispense with the advantages of psychology in our search for souls. A priest does well to cultivate a pleasing personality, and to use the tricks of good salesmanship in winning the good will of people.

SAVING ONE'S SELF

THE old saying that it is better to wear out than to rust out is one of those clichés that bears further analysis. It would be still better to use one's strength prudently and thus save one's self for longer and more efficient service of the Lord. Not all action and activity bespeak accomplishment. Being at the constant call of the parishioners is not necessarily real virtue. It may stem from a pride that will not let you miss anything however trivial. The wise priest, the truly prudent priest does not shirk duty, he does not insulate himself from his people. At the same time he knows where to call quits—and he allows himself the necessary relaxation and absence from his parish that will make him truly efficient. He prudently arranges matters so that the people do not *have* to bother him at unreasonable hours.

We can take a parallel from modern business men. These worldly-wise people definitely want patronage. They definitely want to sell their product. The customer is always right—and all that. Yet they do not hesitate to make people come at their hours, at their terms. They gear their business to give

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acceptable service. In the business of saving souls the priest ought to be equally business-like. He ought to leave no stone unturned to reach the people. But this does not mean an irrational wearing out of himself. If he foolishly dissipates his health and energy he but defeats his purpose, and in the long run will have to withhold the benefits of religion from many to whom he could have been the instrument of grace.

In certain places rectory office hours are a must. It is much more considerate to let people know when they can find you in, than to have them call repeatedly to find you out—despite your sincere but impossible ideal to be always in. A priest cannot possibly be in all the time. It is but charity and courtesy to let people know when they can arrange to see you. People do not expect the impossible or even the heroic of their priests. But they do like their priests to be efficient, courteous, charitable, and business-like.

T. C. SIEKMANN

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BOOK-REVIEW *Selections*



**THE PRIESTHOOD AND PERFEC-
TION**, by Reginald Garrigou-Lag-
range, O.P. Newman Press. 208 pp.
\$3.00.

In this timely book Father Garrigou-Lagrange presents a never-fail remedy for many of the problems facing the Church today. He sets the background by pointing out the errors and heresies that have led to the dechristianized state of our present-day society. The only hope for a reversal of the trend is in more emphasis on the interior life of the priest and the apostle. The first three chapters of the book then show how a supernatural spirit can be developed by strengthening our Faith so that it actually enters into our relations with God, ourselves, our neighbor and all of the events of life.

The author then treats of the duty of seeking perfection—the general obligation for all Christians and the special obligations of those in the Religious state to acquire and of Bishops to exercise perfection. Then, basing his argumentation on Saint Thomas, he shows that a diocesan or secular priest is not, strictly speaking, in any state of perfection, but that in virtue of his ordination and office he should strive for perfection strictly so called. In accord with his conclusion that the diocesan priest should be more perfect than the simple Religious, Father Lagrange devotes the last half of the book to the means of attaining this priestly perfection.

This is especially well done as he

treats in detail the interior life of the priest, integrating Saint Thomas' teaching on the virtues and gifts of the Holy Spirit with the writings of such spiritual writers as St. Francis de Sales and St. John of the Cross. The treatment is both practical and theoretical—Our Lord's words about Christian perfection, especially the Beatitudes, are applied to the priest; we are also given a correlation of the virtues and the gifts with these Beatitudes. The book ends with chapters on mental prayer and the priestly Eucharistic vocation. Any priest or future priest will profit from the reading of this work.

Robert F. Houlihan, S.J.

**CHRISTIAN ASCETICISM AND MOD-
ERN MAN**, Philosophical Library, 262
pp. \$6.00.

The authors of this excellent collection of essays range from theologians to psychologists. Their topics include asceticism in the New Testament, in the Patristic period, in the Middle Ages, in France in the XVIth and XVIIth centuries, mortification of the body in the Carmelite order, asceticism in India, the theology of asceticism, the modern mentality, anthropological factors conditioning acts of penance, subjective pain and objective pain, psychiatric considerations, and obstacles to the realization of the ascetic ideal.

There is careful emphasis on the fact that asceticism is a means, not an end, that it is worthless unless undertaken for

the love of God and that it is also necessary since the Cross demands it of all Christians.

But since modern man differs from his predecessors in many ways, in his life, in his very life span, efforts should be made to acquire physical and psychological balance, normally the essential condition for moral health. This book makes a valuable contribution to help man on his ever difficult road to perfection.

F. Catalano

ENTHRONEMENT OF THE SACRED HEART, by Francis Larkin, SS.CC., Catechetical Guild Educational Society, 384 pp. \$.50.

This manual is divided into four parts covering the biography of Father Mateo Crawley-Boevey, SS.CC. the founder of the enthronement, the doctrine of the Sacred Heart, the social reign of the Sacred Heart, and prayers and devotions. It is invaluable for the parish priest who is often called upon to enthrone the Sacred Heart in the home or for the apostolic priest who wishes to make this devotion more popular.

F. C.

MAKE EACH DAY COUNT, by James Keller. Hanover House. 366 pp. \$2.95.

This is the ninth Christopher book written by Father Keller, and like its predecessors, it is destined to accomplish untold good. Simply written, it contains a significant story and reflection for each day of the year. The average reader meets people and situations in the stories to remind him of the far reaching power for good which any individual can exert in bettering the world. There is material in this modest volume for much prayerful consideration, particularly for those not advanced in the spiritual life. There is, indeed, for people of every rank and

condition of life abundant food for thought and food for action on every page of this book. Along with the Christopher films, TV programs, books, and leaflets, this new book stands as another tribute to Father Keller and his zeal in stirring up personal responsibility and initiative among our nation's citizens.

James C. Sunderland, S.J.

MORAL HANDBOOK OF NURSING, by Rev. Edward & Paul Hayes & Dorothy Ellen Kelly, R.N. Mcmillan Co., 200 pp. \$2.50.

This is the first handbook of its kind, clear, pocket-size, complete enough for a course in ethics in Catholic schools of nursing; brief enough to be used as reference; up-to-date in material and well-indexed with an extensive bibliography.

This book is divided into two parts. The first is called "Moral and Ethical Principles of Nursing." This part takes up such matters as the basic principles of nursing ethics, problems relating to the origin of life, destruction of life, operative procedure, and responsibilities of nurse to patient.

Discussed in Part II, "The Nurse's Spiritual Life," are such things as Christianity's answer to the problem of suffering, "nursing—a profession and a vocation," the ideal nurse, the nurse, "a woman of prayer."

The book is the result of the authors' experiences with the sick in hospitals, at home and under emergency conditions. Both priests of course have had ample experience with the sick and dying because of their primary vocation. Miss Kelly contributed largely from her experience as a hospital nurse and Father Edward Hayes has been chaplain at Beth Israel Hospital, Newark.

For the handbook Moral consultant was Very Rev. Francis J. Connell, C. SS.R., dean of the School of Theology at Catholic University.

While preparing the work, Father Edward Hayes said that "we were lucky enough to hit a period when Beth Israel Hospital had exchange students from all over the world." Thus, the various parts of the manuscript were read by approximately 50 doctors, nurses and priests. "We wanted the book to avoid localisms," said the priest, "to make it understandable to practically anyone who can read English."

V. V.

THE PASTORAL COMPANION, by Marcian Mathis, O.F.M. and Clement Leahy, O.F.M. Herald Press. 430 pp. \$4.00.

For years the "Pastoral Companion" was edited by Fr. Honoratus Bonzelet, O.F.M. This eleventh edition was completely revised and re-edited after the death of Fr. Bonzelet by two brilliant young canonists who followed the footsteps of Fr. Bonzelet and have produced a book that is both complete and a handy reference tool for the busy pastor, the confessor and the counselor.

THE HAPPY WARRIOR. A biography of My father Alfred E. Smith, by Emily Smith Warner with Hawthorne Daniel. 320 pp. \$4.50.

Of all Al Smith's children, Emily Smith Warner knew her father the best, stayed closest to him and worked with him the longest. From a heart full of wonderful memories she has given in "The Happy Warrior" a warm appreciative close-up of "Father," the honorable, lovable Alfred Emanuel Smith.

LETTERS

Dear Fr. Editor:

As a pastor with a parish school-imposing uniforms objected to by Fr. Eugene Gallagher in the July-August issue, I was sincerely interested in his courageous and honest opinion. Although I might have shared his views some years ago, I now believe that he may be over-simplifying the issue, particularly where the Western and Southern sections of the country are involved.

Recognizing some of the valid observations made by Fr. Gallagher, I nevertheless believe that the weight of evidence still favors uniforms in Catholic schools. My pastoral insistence on this point is due to the following considerations which Fr. Gallagher's letter seemed to leave unanswered:

1) Agreeing wholeheartedly that we should not pretend to live in a "never, never land, where everyone is socially and financially equal," neither should the products of Catholic education be indistinguishable from the mass production emanating from the public schools. Demanding as we do, that the children of the Faith should be radically different as a result of Catholic education from their pagan neighbors—why de-emphasize the point by encouraging uniformity in secular style and fashion, contrary to Catholic traditional school practises? Children are frequently inclined to associate ac-

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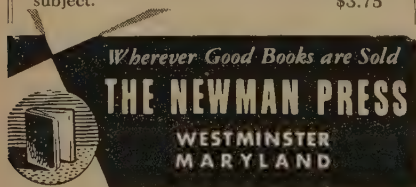
By Rev. Louis Bouyer—A lucid and penetrating analysis of the fundamental differences between Protestantism and Catholicism. Father Bouyer, a former Protestant minister, approaches his delicate subject with great charity, and without resorting to negative thinking. One of the most excellent books ever written on this subject. \$3.75

cidental with the more significant essentials. Unless they are made acutely conscious of the challenge to be different from their environment, we are wasting time, effort and money in behalf of Catholic education.

2) As an ex-Army Chaplain I share Fr. Gallagher's enthusiasm for democracy as long as it refers to civic government. In legitimate authoritarian societies such as the family, the Church (and also therefore the Church school) the suggested insistence on democratic rights for all is typically Protestant. I am sure that Fr. Gallagher would not encourage democratic identification of parents with children or shepherds with the flock—but such an implication might be construed.

True democracy requires toleration for divergent customs, practices, philosophies and preferences of all citizens as long as no threat is offered to the common welfare. The weakest possible argument for surrendering traditional Catholic school uniforms seems to me represented by the claim that they are "undemocratic." I maintain that their use is a proof that we live in a democracy where uniformity and regimentation (even of popular style) is not desirable.

3) It was also stated that "uniform by its very nature discounts the individual and highlights the importance of the group." I can conceive of many instances wherein it is most meritorious to accomplish this aim—even in a democracy. As typical example I may mention the Armed Forces of our country, good priests like Fr. Gallagher with the uniform of the cler-



gy and also of course the good Sisters of so many various communities. Doubting that these devoted citizens are victims of inferiority complexes, I can't get overly worried about traumatic dangers threatening children wearing uniforms during limited school hours. In fact, since the general public in many sectors of our country have no concept of the educational efforts of the Catholic Church, the daily sight of thousands of appealing children wearing uniforms could afford for Catholic schools invaluable propaganda. If we ever hope to get relief from public funds to alleviate the present Catholic educational burden—there uniformed youngsters constitute our most effective argument.

4) Contrary to Fr. Gallagher's suspicion that clothes rivalry is confined to a few envious parents, my experience in a parish of 1200 struggling young families convinces me that no good mother wants her children to have less than at least the average. Our intensive research in this area in view of economic limitations has convinced us that not only is durable uniform material less expensive, but we find it also much more lasting than the average assortment of dresses. For this reason alone most of our mothers favor uniforms.

5) Pastors aware of problems resulting from style consciousness and tendency towards form accentuation, particularly among girls in the eighth grade, recognize also the advantages of a uniform.

6) The postscript quoting Pope Pius XII in regard to school regimentation, does not as far as I know

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refer to this particular issue. Subject to correction if by chance I am mistaken, I believe the Holy Father was concerned with school practices requiring uniformity in the recognized undesirable aspects of school discipline. As Cardinal and Papal Protector of a Religious Order engaged internationally in the education of girls in both the grade and high school level, he has never conveyed disapproval of the student uniforms which are still required in all their institutions.

I imagine many other pastors requiring school uniforms have disagreed with the letter appearing in your last issue. In case I offered any worthwhile point not previously mentioned by Fr. Gallagher, I want you to know that I appreciated his presentation of an increasingly popular point of view.

J. J. R.

Aurora, Colorado



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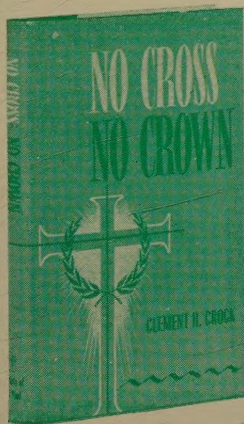
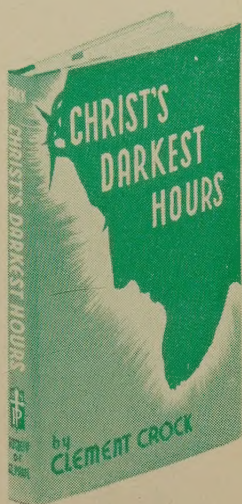
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